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PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

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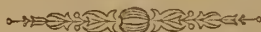
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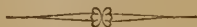
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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

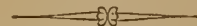


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Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE JEWISH CHRONICLE.

VOL. VI.]

MAY, 1850.

[No. 11.

JUDAISM.—NO. III.

THE object of this article will be simply to bring together a collection of extracts from the Talmud, to show our readers what it is that God's ancient people Israel are taught and required to believe by their spiritual leaders, in order that they may the more deeply sympathize with a people "downtrodden and peeled" more by those who profess to be their friends, than by those esteemed their enemies. We are to bear in mind that the Talmud, inasmuch as it is an authoritative exposition of the Old Testament, must be regarded by every Jew as superior to the Old Testament, and final in matters of faith and practice. We must also bear in mind that the Rabbinical laws and regulations are of equal authority and obligation, in all ages and in all countries. Every good Jew will make it a matter of conscience scrupulously to obey every injunction.

Look at its teachings in regard to their treatment of all men except Jews or proselytes: "If a Gentile, an idolater, be seen perishing or drowning in a river, he is not to be helped out. If he be seen near to death he is not to be delivered; but to destroy him by active means, or to push him into a pit, or such like things, is forbidden, as he is not

at war with us." (Hilchoth Accum, c. x. 1.) If a Gentile may be treated in this manner, and it be called a virtue, what may not be done to a Christian, who is considered the worst of idolaters? Again: "A Noahite who has become a proselyte and been circumcised and baptized, and afterwards wishes to return from after the Lord, and be only a sojourning proselyte as he was before, is not to be listened to; on the contrary, either let him be an Israelite in everything, or let him be put to death." (Hilchoth Melochim, c. x. 3.) These examples are sufficient to show the spirit of Judaism towards all other nations. This is the spirit with which every Jew from early infancy is imbued. If he does not manifest it, it is due to one of three circumstances: 1st. It is for his interest not to do it; 2d. Human nature is too good to allow him to do it; or, 3d. He has not the power to do it. God grant that all these circumstances may remain to suppress such a spirit until it be superseded by a better,—that of the good Samaritan of the Gospel,—that of Jehovah himself: "Thou shalt love thy neighbour as thyself."

We now quote to show the vicious tendency of the doctrines of the Talmud. Speaking of the feast of Purim, it says: "A man's duty

with regard to the feast is, that he should eat meat and prepare a suitable feast according to his means, and drink wine until he be drunk, and fall asleep in his drunkenness." (Hilchoth Megillah, c. ii. 15.) The excess of this drunkenness is described: "A man is bound to get so drunk with wine at Purim as not to know the difference between 'Cursed be Haman' and 'Blessed is Mordecai.'" (Megillah, fol. 7, col. 2.) To know what is meant by this drunkenness, whether it is to be understood figuratively or literally, we have an example given in illustration: "Rabba and Rabbi Zira made their Purim entertainment together. When Rabba got drunk he arose and killed Rabbi Zira. On the following day he prayed for mercy and restored him to life. The following year, Rabba proposed to him again to make their Purim entertainment together, but he answered, 'Miracles don't happen every day.'" (Talmud Tr., Megillah, fol. 7, col. 2.) These passages need no comment. They show what is the piety of Rabbinical Judaism, and what crime a man may commit in the ecstasies of that piety. It is needless to say, that the most depraved heart revolts at such piety. It is needless to say, even to an intelligent Jew who has ever read the Old Testament, how at variance is this doctrine, this law, with the laws of Jehovah which required the drunkard to be stoned; or to say to a Christian how opposite to the teachings of the despised Nazarene: "Be not drunk with wine, wherein is excess." What a system to train up children under! If it be a virtue to get drunk in

spirituals, it can be no vice to get drunk in temporals.

Our Christian readers will be interested in the Jewish laws which relate to "washings," &c., as throwing light upon our Saviour's remarks respecting "traditional washings." These washings are to be regarded as religious rites. "Every one who washes his hands must attend to four things: 1st. To the water, that it be not unlawful for the washing of hands; 2d. To the measure, that there be a quartern for the two hands; 3d. To the vessel, that the water wherewith the washing is performed be in a vessel; 4th. To the washer, that the water come with force from him that pours." (Hilchoth Berachoth, vi. 6.) This washing is meritorious only under certain circumstances; for, "Everything that is an impediment in baptism is an impediment in washing of hands." (Hilchoth Mikva'oth, xi. 2.) "These are the impediments in human beings: The film that is outside the eye; the incrustation that is outside a wound; dry blood that is on a wound; the plaster that is on it; filth that is upon the flesh; the impurity or dirt under the nails; dirt upon the body, mud, potter's clay, &c." (Ibid, c. ii. 1.) Among the reasons given for these is the following: "A man must be very careful in pouring water on his hands three times; *for an evil spirit* rests upon the hands before washing, and does not depart until water be poured on them three times. Therefore it is necessary, before washing, to abstain from touching the hand to the mouth, and the nose, and the ears, and the eyes, because an evil spirit rests on

them." (Orach Chaiim, § 4.) To neglect these washings in any of their particulars is a sin punishable by excommunication; as follows: "It is necessary to be very careful in the washing of hands, for every one who despises the washing of hands is guilty of excommunication." (Orach Chaiim, § 158) The enormity of the sin is thus described: "Every one who eats bread without washing of hands is as guilty as if he had committed fornication." (Sotah, fol. 4, col. 2.)

This is a part of the religion of Judaism. This is taught to their children. How repugnant to common sense! How it detracts from the holy law of God! How dishonourable to Jehovah, to attribute to Him the revelation of such an absurd rite, the negligence or variation of which is as sinful and condemnable as fornication! Is it any wonder then that a Christianity, that fulfils the righteousness of the law by the fruits of the Divine Spirit, produced in the heart, as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, should be deeply interested in rescuing the devotees of such a superstition from its thralldom? And with what grace can an organ of the Jewish people speak of our holy religion in the contemptuous manner of the following, which appeared in the *Occident* for April?—

We regret that we are compelled to warn our readers against the insidious attacks of the managers of the Conversion Society in New-York. They obtained, about two years ago, or perhaps more, a young man whom they baptized, and had him as a matter of course trained

for the missionary work of seduction and falsehood. This renegade lately arrived in Philadelphia, sent hither by his employers; and, true to his calling, he has, as we learn, called upon several Jewish families, avowed himself an apostate, but professing to be anxious to render his former brethren all possible services, he promised to teach their children Hebrew and religion without charge. Any one acquainted with the tactics of the London, Edinburgh, Berlin and New-York Societies must know that by this means, it is endeavoured to obtain an influence on the minds of young Jews, and to corrupt their religious opinions, by degrees, that they may be easily afterwards seduced to join some church or the other. It is horrible to think that religious bodies so called will resort to cunning, double dealing, and falsehood to carry their point. But it must be evident to themselves, that a religion which requires such means to sap gradually the attachment of families, to bring perhaps the gray hairs of a loving father or mother with sorrow to the grave, cannot be a true religion. But we wish at present to do no more than to call the attention of our readers to the fact of the presence of the seducer, and to request them to carry the information all around, so as to prevent this unworthy offshoot of our people to obtain ingress in a Jewish house, not to mention that no one should intrust him with the education of his children as he values the peace of his mind.

It is a religion of this same character with which Christianity at its rise came in contact, by which it was stigmatized and persecuted, but over which it triumphed in innumerable instances, rescuing them from the power of Satan to serve the living God through the only Mediator, Jesus Christ, whom the Jews blindly and wickedly reject.

For the Jewish Chronicle.

PAPERS FOR THE JEWS.—No. III.

DID we pause here in our inquiry into the history of the Jews, our first proposition might fairly be considered as established from what has already been shown. For all the evils that have visited this race in their scattered and wandering state could justly be viewed as naturally entailed upon them by the ignominy of their dispersion, and the causes which led to it. But we are disposed to glance at their history subsequent to the destruction of Jerusalem, and to gather from it some facts by which our position will be greatly strengthened. To a purely human view—and to this we have restricted ourselves in this branch of the subject—it is difficult to conjecture what would have been the result had the Jews profited from the lesson which their recent calamities and present condition were well calculated to impress upon them. It is when indulging thoughts of this nature that the danger against which we warned at the outset becomes most apparent: the danger, we mean, while tracing the history of a people so conspicuous in the record of God's dealings with men, of confusing His declared purposes respecting them, with the natural operation of second causes, bringing about the very results predicted. In this view the study of the phenomenon exhibited in the present condition of the Jews in the world, becomes peculiarly interesting, wherein so many things of unusual character present themselves and demand a natural solution. Their history is a chain that unites us to the past through a long

succession of ages, bringing to the mind a vivid sense of that progressive historic development in human affairs with which they have ever been intimately connected. But in studying this history with a view confined to mere human agencies, as we are able to penetrate their inward connection, we do not find light enough to resolve many of the problems presented to us. On the other hand, if we bring down the view to a bald outward parallel between their condition and that of any other people driven utterly from their native heritage, scattered abroad over the earth, and their name blotted from the list of nations—as the Poles, to take a modern instance—and attempt to apply the same principles of historical judgment, we shall find them insufficient and unsuited to the history of the Jews. The difficulties of the inextinguishable identity and the perpetuity of the race defy explanation by ordinary rules of reasoning, according to which they would long ago have vanished amid the vicissitudes of their history, merging their existence undistinguishably into that of almost every other people on the earth. Why this fate has not met them in the eighteen centuries that have elapsed since the destruction of Jerusalem, is a question which must remain unanswerable by any mode of human argumentation. But though we thus escape the question of the singular preservation of the Jewish race, the proscription and persecution which they have suffered during their banishment from the land of their fathers, do not lie so remote from adequate human causes. The little that remains to be said, therefore, on this branch of the subject,

will relate to these causes, which will prove to be of the same nature as those that wrought the calamitous results we have already exhibited. That they should still produce the same fruits will not appear unnatural. At first view, it might excite our wonder that the infatuation which had worked the utter ruin of the unhappy Jews, could still retain its hold upon them; that the dream which they had indulged until it fastened upon them like an enchantment, was not now dissipated by the woful reality that broke upon them. But we shall be led to a different conclusion by a moment's reflection upon the nature of the delusion, which, so far from being destroyed, would be strengthened by thickening adversities, which made them powerless, and seemed to ripen the time and necessity for the Great Deliverer. Accordingly we continue to find them under the strong influence of constant expectation of a temporal Messiah, who would restore their ruined fortunes and elevate them to national greatness. If the outbreaks of this feeling became less frequent, it was because their scattered condition rendered any great and united movement impossible, and greatly lessened the temptation for daring spirits to counterfeit the look for Messiah. Yet he was a weak and shallow pretender who could not speedily surround himself with a band of devoted followers, ready to vindicate his pretensions and share his fate. Of these attempts of the Jews to raise themselves from obscurity and re-establish their former glory, which are recorded in history, we will here briefly notice the most remarkable.

In the year 114, less than fifty years after Jerusalem was destroyed, one Andrew, in the reign of Trajan, was proclaimed, or proclaimed himself, the Messiah, and in the rebellion occasioned the destruction of many thousands of the Jews. Afterwards, in the reign of Adrian, the notable attempt of Bar Cochab, that is the son of a star, was made. Rebelling again under this false Messiah, the Jews brought upon themselves so dreadful a destruction, that, as they themselves relate in their books, a number double that of those who came out of Egypt perished; and that they suffered more under Adrian than under Nebuchadnezzar or Titus. When at last undeceived, they changed the name of this impostor from Bar Cochab, the son of a star, to Bar Kosibah, that is, the son of a lie, as being a false Messiah. Again, in the year 413, under Theodosius the younger, as Socrates and other historians relate, a false Messiah arose in the island of Crete, who proclaimed himself Moses, and said that he was sent from heaven to carry the Jews in Crete on dry ground through the sea into the land of promise. During a whole year he traversed the cities of the island, persuading the Jews to confide in his assurances, and at last induced many to cast themselves from a promontory into the sea, some of whom perished, while the impostor himself escaped and was no more seen. Many of those who had been deluded to the verge of destruction, on finding themselves deceived, embraced Christianity. In the year 520, another pseudo Messiah, one Dunaan, arose in Arabia, and, with the Jews who followed him, attacked the Bishop and

Christians in the city of Negra, and committed great outrages till he was destroyed. In 529, the Jews and Samaritans in Palestine were seduced into rebellion by Julian, a false Messiah, which occasioned the destruction of many of them. When Mahomet appeared about the year 620, the Jews flocked to him as their Messiah, to which character he at first pretended, but left him, or rather he left them, and set up other pretensions. In 721, they followed a certain Syrian who asserted that he was Christ. In 1137, they followed another in France, which occasioned their banishment from that country, and the slaughter of great numbers of them. In the year following, 1138, a false Messiah took arms in Persia and brought great mischief upon the Jews there. In 1157, the Jews, rising under another Messiah in Spain, had nearly all of them been cut off. They suffered much under another Messiah, in 1167, in the kingdom of Fez. Two others in Arabia, in the same century, gave out false signs which failed, and they alone suffered. In 1174 they were led into rebellion in Persia by an impostor, and were visited with great destruction. One David Alnusar occasioned the like calamity to them in Moravia. The Jewish Rabbins give account of the famous pseudo Messiah in Persia, called David el David, about the year 1200, a great magician, who deluded many of the Jews. In 1222, many followed an impostor in Germany, whom they called the Son of David; and in the same year expected their Messiah to be born of a woman at Worms, but the child proved a girl. In the fifteenth century many political and astro-

nomical indications were looked upon by the Jews as presages of their Messiah: such as the irruptions of the Saracens, and the predictions of Jewish astrologers.—About the year 1497, the Jews were again deceived in Ishmael Sophus, whom they took for their Messiah, and who with a profligate army pursued his victories successfully through Media, Parthia, Persia, Mesopotamia, and Armenia; but at last cheated the Jews and set up a new sect for Mahomet. In 1500, Rabbi Ascher Lemla appeared in Germany as the forerunner of the Messiah, whom he promised as about to come in that same year, and restore the Jews to the land of Canaan; and the Jews generally everywhere believed him, and appointed public prayers and fasts to prepare for the advent of their Messiah. About the year 1534 a false Messiah was burnt by Charles V. in Spain. Another appeared at Mantua, R. Salomo Malcho, who was also burned. Another rose up in the East Indies about the year 1615; and another in Holland A. D. 1623. The famous pseudo Messiah, Sabethai Zevi, in 1666, is well known, who, after all the expectation of the Jews, at last turned Mahometan to save his life. As recently as 1682 a false Messiah, R. Mardochai, a German Jew, arose, whom most of the Jews in Italy and many in Germany owned; but no hostile effort grew out of his pretensions.

All these, and more, false Messiahs are related by the Jews themselves, and this brief account of them can give but an imperfect idea of the disastrous results to the race from such repeated and disor-

derly demonstrations. It will be observed that these outbreaks occurred in all quarters of the world, and they thus served successively to publish over all the earth the immovable determination in this race never to blend their interests, their peculiarities, or their aims with the rest of mankind. Ever separating themselves from the great brotherhood of men by some new and impassable barrier, they have constantly resisted the influences which would have softened the antagonism of their position in the world, and harmonized the differences between them and their fellow-men. This is not to be regarded in them, however, as an attitude of sullen defiance ever maintained towards the rest of the world; for looking at it from their point of view, we are far more strongly moved to sympathy and interest for them, than to language of reproach.

(To be continued.)

THE JEWS IN AUSTRIA.

THE new constitution, issued a year ago by the Emperor of Austria, grants equal civil rights to all his subjects; this constitution, however, does not come into operation until it has been submitted to, and approved by, the legislative chambers, yet to be elected. For the present the former laws remain in force, unless superseded by special provisional ordinances. The Jews in Galicia, however, have not had patience to wait for the enjoyment of the privileges promised to them in the constitution, but claim to be at once placed on a footing of equality with their Christian neighbours, and have even begun to act as if it were already granted to them, thinking that now everybody is at liberty to do what he pleases.

Thus, for instance, at Cracow

they have opened shops in the Christian quarters of the town, where they carry on trade even on Sundays. This having excited much ill-feeling among the inhabitants in general, and especially among those who suffered by the competition of the Jews, the municipality of the town required the Jews to observe the laws which have hitherto regulated their proceedings.

According to these laws, those Jews only who distinguish themselves by learning, science, arts, or proficiency in useful trades, have a claim to citizenship, and the privilege of living in the Christian part of the town; and several Jews have accordingly been in possession of this privilege for a long period. To raise the general character of the Jews, the government has also established a school on a large scale in the Jewish quarter in Cracow, and has permitted Jews to acquire small farms for cultivation; both measures being calculated gradually to train the Jews for a higher civil position.

In order to settle the dispute about the right of residence, deputations both from the Christians and the Jewish population were sent to Vienna to appeal to the government. After some delay, the matter was referred to a commission, whose decision was adverse to the Jews. The latter, however, have sent a second deputation to Vienna, with the Rabbi at its head, to endeavour to obtain a more favourable result. In the meantime, the Jewish shops in the Christian part of the town, which had been opened without authority have been closed.—(*London*) *Jewish Chronicle*.

PARIS.—At the desire of Baron de Rothschild, the architect of the Jewish Synagogue at Paris has gone to examine several fine buildings of that description in Italy, in order to seek a suitable model for the rebuilding of the Consistorial Temple.—(*London*) *Weekly News*.

THE POSTERITY OF ABRAHAM.

THE families of Ishmael and Isaac have their millions of sons still living. Ishmael still holds his primitive and secure home in the Arabian peninsula. Though other nations have often planted their tents on his borders, and gone into the midst of his land, he still has, along with the posterity of Joctan, his genuine Arabian sons, who are wild like him, who live just as he lived, and who glory in their circumcision, independence, and patriarchal descent. As to the other branch of the great family, the posterity of Isaac, the most proper inquiry is, *Where are they not?* Here they are, in thousands, among us. There they are, all over the world; known by their looks,—still preserving many customs which no foreign people would ever willingly and presumptuously have taken upon themselves. These two families of brethren recognize each other. The rabbies call the Arabic language the language of Kedar, and the empire of the Cushites goes among them by the name of the kingdom of Ishmael.

These are two lines of descent from one patriarch, of wonderful length, and most wonderfully preserved. And when we come to examine closely the facts in the history and present position of these two nations, we find ground for increasing wonder. We will arrange our thoughts under the two simple and novel inquiries, How are the two families alike? and how are they unlike?

Ishmael and Isaac resemble each other in the following points:—

1. In a numerous posterity and mighty influence.

The prophecy before the birth of Ishmael, that he should become a great nation, has been literally fulfilled. The Arabs stand forth in history, wild, isolated, terrible and unconquerable. They have never suffered long under the arm of foreign oppression. The family of Isaac now numbers probably more than six millions. These two fami-

lies have been transcendently great in influence among the nations of the earth. Mohammed produced a register of his descent from Ishmael, and his family to this day boast of the same descent. Ishmael, through his son Mohammed, gives this day to more than one hundred millions of mankind their religion; and Isaac, through his son Christ, gives the profession of faith to more than two hundred millions.

2. In their Unitarianism.

The leading doctrine of the Koran is Unitarianism in opposition to the Trinity. It asserts and repeats that God is one, and cannot have any son. It warns the reader, for the sake of his soul, not to think that God can have a son. The Mohammedans consider themselves especially designated in providence to be the witnesses for the Unity of God. They are pre-eminently wise in this point, and wisdom would die with them. Mohammed, as the faithful prophet of God, brought the heavy charge against the Jews that they had made Ezra a son of God, and protested against the Trinitarian blasphemy of the Christians. The Jews are equally proud of their supposed position as witnesses for the Unity of God. They teach their children, as soon as they can, to repeat several times every day in Hebrew the assertion of the Unity of God. The child opens his eyes in the morning to speak out the Unity of God, and the last thing he says as he closes his eyes at night is the same Unity. This is a coincidence between the Jews and Arabs worthy of special notice.

3. In their abhorrence of idolatry.

The repugnance of the Jews to idolatry ever since the captivity in Babylon, and the same feeling among the Mohammedans, are matters of universal notoriety.

4. In their attachment to a religion of stated ceremony.

Mohammed received fifty daily prayers for the faithful from the Almighty, but his remonstrance, in consideration of human weakness, reduced the fifty to five, and these

must have their place in the course of every day, without any surrender to necessity or business or pleasure. Ablutions are also a matter of particular enactment. Every year has its month for fasting. Benevolence has its well-defined measures. The law is very particular and imperative in all matters of food and drink. Pork and wine are entirely excluded from the supports and refreshments of life. Circumcision is one of the immemorial sacred rites. The other branch of the Abrahamic family have, with similar formality, their three daily prayers, their annual fasts and feasts, their laws in food and drink, and their many other corresponding ceremonies.

5. In their striving for justification from the law.

The Mohammedan, equally with the Jew, expects his happiness after death to be the corresponding reward of his obedience here. Each holds his Law to be the tree of life. The one as well as the other has no sympathy with the Christian doctrine that we are justified and saved in the name and by the imputed righteousness of a Divine representative. Neither recognizes any ground for the hope of justification, except the ground which our own deserving furnishes, or the ground which it is hoped justice will give over to Divine mercy. If the Apostle Paul was correct in representing the Jews as in bondage to mount Sinai in Arabia, he might have represented the Arabs themselves as in like bondage to their own mountain.

6. In intercessions for their suffering dead.

Mohammed has promised that all his disciples, through his intercession and their faith, shall be delivered from eternal pain; and the Jews have their special prayers and intercessions for their relatives who have lately died.

7. In the nature of their hopes of future happiness.

The Arabs look forward before them with an almost realizing faith and transporting rapture, to the objects and enjoyments of paradise,

the groves, fountains, and rivers, "the pearls, diamonds, robes of silk, palaces of marble, dishes of gold, rich wines, and numerous attendants." The Jews, with equal enthusiasm, look forward to their expected King and General, their triumph over the infidels, their new temple and golden altar, their restored Jerusalem with its fountains and cisterns of sacred water, their hills crowned with vineyards, their land flowing with milk and honey, and their universally acknowledged pre-eminence in the earth. There is indeed this difference, that the Jews locate their Messianic golden age on this side of the grave, though some of them are in doubt whether the grave lies on the other side or not; while the Arabs despise the enjoyments of this life, and see beyond the grave the realities on which they rest their highest hopes.

8. In the early reception and rejection of Christianity.

There is some evidence that Christianity was first planted in Arabia by apostolic labourers. Origen, the great Alexandrian pastor, took a special interest in the third century in the Christian communities in Arabia. But almost every trace of Christianity in Arabia eventually disappeared. All are acquainted with the abundant evidence that tens of thousands of Jews once embraced Christianity; but Palestine has, in this particular, a history very similar to that of Arabia. The Mohammedans in foreign countries are often seen putting their fingers in their ears, and running away when they hear the Christian missionary speak of the Divine Redeemer; and the Jew has a strong sympathy with this Mohammedan aversion.

9. In being marked out with special favour in ancient Hebrew prophecy.

The spirit of prophecy had its rich blessings for Ishmael. Isa. xlii. 11: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rocks sing, let

them shout from the top of the mountains." Prophecy also looked forward with special favour on the dispersed family of Isaac. Lev. xxvi. 44: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them."

According to our arrangement, we now mark some points in which Ishmael and Isaac are unlike. The following are the leading points:—

1. Ishmael and Isaac disagree, as Isaac alone inherited the Abrahamic promise.

Both were to become great nations, but Ishmael was excluded from the special promise. It was in the seed of Isaac that all the nations of the world were to be blessed. This is the clearly marked difference in prophecy, acknowledged by both Jews and Christians. Is there not a corresponding difference in history? Will the intelligent Jew look us in the face, and contradict us, when we add that, according to the best authority which we have, Ishmael has given the world Mohammed, while Isaac has unquestionably given the world Christ? Will he reflect further on what we mean when we remind him of this?

2. Ishmael and Isaac disagree, as Ishmael still holds his land.

Ishmael does not give that history of dispossessions and captivities and dispersions which Isaac gives.

3. Ishmael and Isaac disagree, as Ishmael has successfully propagated the religion of Arabia by the sword.

The Arabs once marched forth from their deserts to teach the world by their preaching, and especially by their swords, the Unity of God; and they did so effectually, and established one of the greatest empires that has ever existed, extending from the confines of China to the Atlantic. Wherever they carried their arms, they impressed a sincere and lasting conviction of the Unity of God, and of the duties of circumcision, prayer, fasting and

alms. We need not except Syria and Jerusalem itself. The cherished hopes of Israel can scarcely place on the head of their own Messiah, the glory of a more effectual teaching of the Unity of God, or of more extensive and wonderful conquests. How remarkable the fact, on the contrary, that the God of providence has frowned on every attempt of the posterity of Isaac to propagate their religion by the sword. When they attempted to do so under the Emperor Hadrian, 580,000 Jews were, according to the tradition, the offering on the altar of their folly. The Koran enjoins and commends the use of the sword in the propagation of the faith. The New Testament lays it aside. These wonderful facts in providence appear clearly to teach that God has appointed Isaac to work by some other instrumentality than that of the sword for the spiritual welfare of mankind. And he may well rejoice in this peculiarity in his appointment.

To Christians it appears very clear, that if, according to the present views of the Jews, the posterity of Isaac were destined to convert the world to Unitarianism, and thus become a blessing to all the families of the earth, Ishmael has thus far imparted the blessing to mankind infinitely more than Isaac: Mecca and Medina rather than Jerusalem and Samaria.

We might trace out many other lines of agreement and variation in the two branches of the Abrahamic family. It is pleasant to hope that the hand of time will trace a more interesting parallel in a simultaneous, general, and true conversion to Christianity.—*New-York Observer.*

PRAGUE.—A Society has recently been formed here by Jews for the purpose of assisting poor emigrants to America, without distinction of creed.

THE JEWS IN CHINA.

THE Jesuit missionaries were but a short time settled in Pe-king, when one summer's day, at the beginning of the seventeenth century, a visitor called upon Father Matthew Ricci, induced to do so by an account then recently published in the metropolis, of the foreigners who worshipped a single Lord of heaven and earth, and yet were not Mohammedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary remarking how much his features and figure differed from those prevailing among the Chinese, led him to the chapel. It was St. John Baptist's day, and over the altar was a painting of the Virgin Mary with the infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but explained, at the same time, that he was not accustomed to do so before any such representation; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four evangelists. He inquired if these were not of the twelve? Ricci answered in the affirmative, supposing him to mean the twelve apostles. Then, returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and during his survey of the chapel, had imagined the large picture to represent Rebekah with Jacob and Esau, and the other persons to denote four of the sons of Jacob.

He stated, that in his native city there were ten or twelve families of Israelites, with a fair synagogue, which they had recently restored and decorated, at an expense of 10,000 crowns, in which they preserved a roll of the law, four or five hundred years old; adding, that in Hanw-chow-foo, the capital of Chekeang, there were considerably more families, with their synagogue.

He made several allusions to

events and persons of Scripture history, but pronounced the names differently from the mode usual in Europe. When shown a Hebrew Bible he was unable to read it, though he at once recognized the characters. He said, that Hebrew learning was still maintained among his people, that his brother was proficient in it; and he seemed to confess that his own neglect of it, with preference for Gentile literature, had exposed him to censure from the congregation and the rabbi; but this gave him little concern, as his ambition aimed at the honours to be gained from Chinese learning. He was a disciple rather of Confucius than of Moses.

Three years afterwards, having had no earlier opportunity, Ricci dispatched a Chinese Christian to investigate, at Kae-fung-foo, the truth of this singular discovery. All was found to be as described, and the messenger brought back with him a copy of the titles and endings of the five books of Moses. These were compared with the printed Plautinian Bible, and found to correspond exactly: the writing, however, had no vowel-points. Ricci, ignorant of Hebrew, commissioned the same native convert to return with an epistle, in Chinese, addressed to the rabbi, announcing that at Pe-king he was possessor of all the other books of the Old Testament as well as those of the New Testament, which contains a record of the acts of Messiah, who is already come. In reply, the rabbi asserted that Messiah is not only not come, but that he would not appear for 10,000 years. He added, that having heard of the fame of his correspondent, he would willingly transfer to him the government of the synagogue, if Ricci would abstain from swine's flesh, and reside with the community.

Afterwards, three Israelites arrived together from the same city, apparently willing to receive Christianity; one of these was son of the brother already mentioned by the first visitor. They were received with

kindness, and instructed in many things of which their rabbies were ignorant; and when taught the history of Christ, they all paid to his image the same adoration as their entertainers did. Some books being given them in the Chinese language, such as "A Compendium of Christian Faith," and others of the same nature, they read them, and carried them home on their return.

They described their congregation as on the brink of extinction, partly from the decay of their national language, and partly because their chief had lately died at a very advanced age, leaving for his hereditary successor a son, very young, and very little versed in the peculiarities of their religion.

These personages readily fell in with several opinions of the missionaries. Trigaut tells us that they expressed a desire for pictures as helps to devotion, to be in their synagogue and private oratories; particularly pictures of Jesus. They complained of the interdiction from slaughtering animals for themselves, which, if they had not transgressed recently upon the road, they must have perished with hunger. They were likewise ready to renounce the rite of circumcision on the eighth day, which their wives and the surrounding heathen denounced as a barbarous and cruel practice. And they held out the expectation, that inasmuch as Christianity offers relief in such matters, it would be easily adopted among their people. Yet the author gives no account of any consequent conversions.

It appeared, on further inquiry, that the Chinese comprise under the one designation, *Hwuy-hwuy*, the three religions of Israelites, Mohammedans, and the Cross-worshippers, descendants of early Syrian Christians, subsisting in certain provinces; but they occasionally distinguish them thus:—

1. The Mohammedans, as the *Hwuy* abstaining from pork.

2. The Israelites, as the *Hwuy* who cut out the nerves and sinews from their meat; and,

3. The Cross-worshippers, who refuse to eat of animals who have an undivided hoof; which latter restriction, it was said, the Israelites there did not observe.

Julius Aleni, after the death of Ricci, being a Hebrew scholar, visited Kae-fung-foo about the year 1613, but found circumstances so much changed from some cause or other, that although he entered the synagogue and admired its cleanliness, they would not withdraw the curtains which concealed the sacred books.

In Nan-king, Semmedo was informed by a Mohammedan, that in that city he knew of four families of Jews who had embraced the religion of the Koran, they being the last of their race there, and their instructors having failed as their numbers diminished.

Indeed, the visitors from Kae-fung-foo had before assured Ricci, in Pe-king, that the same cause would soon reduce them to the alternative of becoming heathens or Mohammedans.

Such was the amount of intelligence received in Europe concerning that remote offshoot of Israel up to the middle of the seventeenth century. Christendom was not unconcerned at the discovery. China itself was but a newly-opened mine for European research; the indistinct glimpses afforded by Marco Polo in the thirteenth century were indeed extending into broader fields of vision, by means of the obedient zeal of Romanist missionaries. But when Xavier, expiring within sight of China, before admission was conceded to Christianity, prayed for its conversion with his latest accents, and when Valignano so frequently turned his looks from Macao towards the prohibited land, exclaiming, "O rock, rock, when wilt thou open?" they were not aware that within that strong solidity was to be found a relic of the peculiar nation who are everywhere witnesses of the "goodness and severity of God."—*London Jewish Herald*.

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

THE APPROACHING ANNIVERSARY.

THE time for holding our anniversary is near. Our little Society will come forward with the great benevolent Societies to claim a share of Christian sympathy and congratulation. Will it be entitled to such share? It is certainly under the management of good men, whose only motive can be the glory of Christ. It certainly has a noble aim: it is the conversion to our most holy faith of that people, once chosen, once peculiar, once distinguished above all other races of men; even now made enemies only for our sakes, while they are beloved for the fathers' sakes; it is the grafting them again into their own olive tree, so that their fullness may contribute to the riches of the Gentiles, "much more" than has ever redounded to them in consequence of their fall; it is the acting upon those sure promises relating to the restoration of Israel to the ancient covenant, the subsequent triumph of Christ, and the establishment of the heavenly kingdom on earth. While other Societies have no promise, that all Gentiles shall be saved through their instrumentality, to stimulate them to action, we have the sure promise that all Israel shall be saved, and that through saved Israel only other Societies shall realize their hopes.

But we will show that we have

some claim to the sympathy and congratulation of Christians, by instituting, on that occasion, a comparison between the Lord's work among the heathen and his work among Israel for the last twenty-five years. We are not afraid to compare notes. We will abide the result.

The present position of our Society, whose object is a missionary work among the Jews at home, will be found to deserve well the congratulations of Christians. It droops no longer. The harps are taken down from the willows. We know we have friends, warm friends in considerable numbers, who not only give their money, but what is infinitely better, their prayers. One mite, accompanied by a Christian's prayer, will bring forth more fruit than millions without it. The exponent of our success, in any enterprise for the salvation of men, is not, as most of Christendom suppose, money, but prayer. Let it be understood by all our Christian readers that we depend much more for success upon their prayers than their money. If they cannot give us but one, oh! give us the prayers first. We will show Christians at our anniversary, that we are availing ourselves of the first great requisite in our operations, labourers for the field. Notwithstanding all our reverses heretofore in this respect, we have no difficulty now. When God takes away one labourer in his providence, he is sure to send

us a better one in his stead. We are determined to pass over Jordan and take possession of the promised land, though the opposite shore be lined with Canaanites in hostile array. God is for us, who can be against us? "No tool raised against us shall prosper." We rely upon the promise, "I will bless them that bless thee, and curse them that curse thee."

We will also show our friends that we can obtain the pecuniary means to carry forward this great work. A thousand benevolent hands are stretched forth to aid us. If this be a day of small things with us, it is not to be despised. When our cause is known, we trust in God, that not a heart that beats with holy emotion towards the Saviour, but that will sympathize with us. We have not the least doubt but that, when we proceed with this noble enterprise in the manner prescribed in the Word inspired, we shall witness a plentiful harvest. We must divest ourselves of the skeptical notion, so often cherished in the Christian heart, that the veil is so on the heart of this people when Moses is read, that grace cannot gain access to it, and that we need not expect great numbers to be converted to Christ. This is all carnal speculation. If faithful efforts to evangelize them in all ages have been signally blessed; if there be now living thousands of Christian Israelites; if the primitive Church was composed of innumerable hosts of Jews; and if even the murderers of our Lord were converted by the power of the Holy Ghost, what is to hinder their conversion now? Whence has arisen the contrary opinion, so paralyzing

to all efforts for their redemption? Not from God. Brethren, pray for us, pray for Israel's redemption, and the consequent glory.

REV. S. BONHOMME'S JOURNAL.

SAVANNAH, GA., March 29, 1850.

ANOTHER month's labors have come to a close, and I hasten to furnish you with a journal of my public preaching to the Jews and my private labours among them; hoping that the dew of Hermon may descend upon it, and that the souls with whom I had to deal may be sealed to eternal life through Jesus Christ the Saviour of sinners.

In Wilmington, N. C., I was listened to by the children of Israel with peculiar interest to myself. One morning, while in a store of one of my kinsmen, he called my attention to a lady purchasing articles in his store, remarking to me, "Here is a Jewess who is also a Christian." He may well say so: she is an Israelite, or a genuine daughter of Abraham, without guile. Thus by the testimony of two or three witnesses the fact was established, at the store, that Jesus was the Christ. Tracts of various languages were willingly received and read by them, as well as religious books. I entertain great hope of some in this place, that they are not far from the kingdom of God.

In Charleston, S. C., as on former occasions, I paid my visits to the Israelites privately, and likewise they kindly attended my public labours in the pulpit on the Sabbath day as well as during the week. One sermon I preached in Trinity church on the 13th ult., on the

prophecies, specially designed for the children of Israel, to which they attended. It was observed by the sexton of the church, that the first persons that entered were ladies of Jewish families. On that occasion I took the opportunity of addressing them personally and collectively from the pulpit.

I can say also that the Israelites at Charleston have been very anxious to obtain tracts and books from me. The last evening before I left the city for Savannah, I had a call from a pious Israelite, after 10 o'clock, after I had already retired, to whom, at his own request, I gave an "Old Paths," in the Hebrew.

I had also the opportunity of listening to a sermon preached by the Rev. Dr. Raphall, in the Wenworth street synagogue, March 16th, at 12 o'clock. The text was taken from Isa. xliii. 21-25. Without entering into minute detail of the sermon, the practical remarks were enforced by strong appeals to the large congregation:—

1. That every one who had not the m'zuzah on his door, should put it on immediately;

2. Not to omit to put on their phylacteries every day;

3. To put on their fringes; and,

4. To eat the unleavened bread.

He indeed boldly asserted on the one hand, that God did require, according to the Mosaic law, sacrifices for the expiation of sin, while, on the other hand, he likewise boldly denied that there is any necessity of a mediator, that crime could not be atoned for. This is indeed what I call "daubing with untempered mortar," Ez. xiii. 9-15, which the Doctor is endeavouring to build the souls of the children of Israel upon

instead of a firm basis. May God, even the God of Abraham, pity the lost sheep of the house of Israel, and send them redemption through Jesus the son of Jesse the Bethlehemite. Amen.

In Savannah my public preaching has been attended by the Israelites, among whom there was present the reader of the synagogue, who listened most attentively.

On Monday an Israelite told me that I was invited to call on the reader, to whom I went. He received me very respectfully. He was engaged in his office as justice of the peace, and I returned two days afterwards, when I found two more Israelites, one a judge. We entered into conversation very freely, upon the most important prophecies referring to the two advents of Christ; the one having received their accomplishment already in Jesus of Nazareth, while the glorious advent has not yet taken place. Religious books and tracts I distributed among them, which were received with all readiness.

In the afternoon of the same day, I addressed no less than seven Jews and a Jewess in a store, for more than an hour, and my soul felt refreshed for such opportunities.

A foul persecution was attempted against me by a Jew of this place, of high standing and character, by an insertion in the *Savannah Republican*. But the Christian community being well acquainted with me for at least five years, and of my sincerity for the cause of Christ, and likewise with the operations of our Society, the communication has been answered by one of the clergy, by giving a rebuke to the instigator of such an attempt; and

instead of injuring me by it, or the cause itself, it has only incited the ministers and people to a deeper interest to promote Christianity among the ancient people of God.

I have distributed during the month of march, 1850—

Pages of tracts, - - - 694

Lectures on the Conversion of the Jews, pages, - - - 477

Pamphlets on prophecy, - 112

Christian books and missionary works, volumes, - - - 11

Old Paths in the Hebrew, - 1

Thus, by the blessing of God amidst trials and difficulties, we see and experience that "he that is for us is greater than he that is against us."

An eminent Jewess of Augusta, Ga., Mrs. Henry, the wife of the cashier of the State Bank, Mr. Isaac Henry, a family with whom I am acquainted personally, about a year ago made a profession of Christianity, and joined the Presbyterian church of that place, under the pastoral care of the Rev. Mr. Rogers. She is a lady of the highest respectability, and of great fortune.

REV. G. D. BERNHEIM'S JOURNAL.

CHARLESTON, S. C., April 1st, 1850.

AFTER a wearisome journey, travelling for more than one month in thirteen of these United States, God be praised, I arrived once more in this city in safety, good health and good spirits, but having barely escaped two accidents, one by railroad, and the other on the steamboat at sea; but both were providentially prevented, and the injury was repaired before mischief was done.

Contrary, in some degree, to my

expectations, I was agreeably surprised at the kind reception I have here received from all the clergymen and other Christians that I visited; it was really unusual, for in less than a week's residence in this city, I had invitations given me to the use of seven pulpits, which I shall occupy as soon as possible.

The greater part of the first week I spent in arranging matters, and I could not visit any Jews. Mr. Bonhomme, our travelling agent and missionary, was here when I arrived, and introduced me to several of Abraham's children, whom I have since visited; to one of them, a studious character, I gave the use of my Hebrew Bible, at his request, but not without previously marking the fifty-third chapter of Isaiah; but we were interrupted in our conversation by his being called off to his business. I spoke to other Jews in company, and they received my tracts, saying they would read them.

Visited a Mr. —, who had his store open on the Jewish Sabbath, being besides the day of the passover, and told him that he was neither Jew nor the disciple of Christ, and that I did not know what religion could save him, as a disciple of Mammon only. The Jews are here formally divided into two sects, and have two different synagogues: the one are the orthodox Jews as of old, but the other are the modern Jews, all skeptical, and extremely self-righteous.

As our missionaries in this place could only get access to a few Jews by visiting them, I think I shall pursue a different course, but still visit them as often as I can. Lectures given to the Jews by clergymen have had a good effect. The

Jewish people are more enlightened here than is usual in other places, and therefore I shall, as soon as possible, give a course of lectures adapted to God's blinded people. have a prayer-meeting for them, and if I can secure an interest, I shall thank my God, for I hope inquiry will soon afterwards also come. I have the offer of several churches and lecture rooms for that purpose, and I also expect assistance from the other clergymen here.

May the Lord our God grant, that here as well as in Europe and other places, light may begin to dawn upon a people now groping their way in darkness.

Am. Board of Missions.

From the Missionary Herald.

SALONICA.

LETTER FROM MR. DODD, NOVEMBER 17, 1849.

Jewish Schools.

Mr. Dodd has taken some pains to ascertain the condition of the Jewish schools at Salonica, and the result of his inquiries is stated in the present communication.

The Jews are by no means without the means of education. I am not acquainted with the advantages which they enjoy in other cities of the East; but I presume there is far more of what passes for learning among them here than elsewhere.

1. There is one large public school held in their principal synagogue, mostly supported by the community, where all the poor Jews, by paying a trifle, may send their children. The number of pupils is perhaps one thousand.

2. There are also many private schools, supported by parents who are able to pay a larger sum. There

may be fifteen hundred children in all, who attend school sometimes; but every estimate must be uncertain. In these schools Hebrew and Hebrew-Spanish are taught; but it is doubtful whether more than two thirds of the pupils actually learn to read.

3. There is a school supported by rich Jews, taught by a Frank, where Italian (the commercial language of the city) and French are taught. It has perhaps twenty-five scholars. I do not know whether anything like geography or grammar or history is taught in this higher school; but it certainly is not in any other.

Those schools which I have already mentioned, it will be understood, are only for males. Female education, even to the extent of learning to read, is unknown, except among two or three rich families. Of the adult male population, possibly one thousand can read understandingly.

Those who can read the Talmud, and have made some progress in it, receive the title of Hhahamin, (wise men,) and enjoy some peculiar privileges. They are distinguished by a peculiar head-dress, the "bonnetta." They are free from all the community taxes; and if they are poor, they may draw a yearly stipend from the treasury. Familiarity with the Talmud is to them the very perfection of all knowledge. The number of the Hhahamin is variously estimated by themselves from two hundred to eight hundred; so difficult is it to obtain any definite information. Perhaps they may be set down safely at five hundred.

As I have already said, the Talmud contains all wisdom; a man needs to know nothing else. "Oh," said a beardless youth to a missionary, "if you had only read our Talmud, you would throw all your books into the fire." Of all other knowledge the Hhahamin are profoundly ignorant. Their ability to read amounts to little, because they put it to no valuable use. True,

they read the Bible; but it is the Bible explained by the Talmud, and made to minister to their national pride. Indeed, they read the Bible, most of the time, as the Catholic repeats his Ave Marias. So many chapters, say they, have so much merit; and they hurry forward, in a sing-song tone, with a swinging motion of the body, keeping time for the tune. They understand not what they read. They confine themselves also very much to those books which say the most of their nation's glory, and say the least of their sins.

Of other books they have many; indeed, Salonica is famous for its fecundity in bringing forth books. But these are servile imitations of the Talmud, full of its many-worded follies, darkening knowledge by words without wisdom. And if there be a book, such as I have seen lately, pretending to teach other things, it is full of falsehood. The one I speak of, is a volume of travels, a sort of geography. "There is a people," it says, "in the world, who are half man and half fish; the upper part man, and the lower fish." "In a distant country is a river that flows six days in a week, and rests on the Sabbath."

A lordly Hhaham visited us on Saturday last, having heard that I had begun to talk Spanish; and after taking up the New Testament, reading it in a jeering way, and asking me to explain some of its absurdities, he asked if I had any more Hebrew books. I said, "No." "Why," said he, "do you print so many books in English, and so few in Hebrew? The Jews are much more numerous than the English." I said to him, "How many Jews are there?" "Three millions, perhaps." "Very good," I replied; "how many English?" "I do not know how many." "Forty or fifty millions," I answered, "including Americans, who rank as English, speaking the language." He laughed in scorn. "Why," said he, "the Jews are scattered in every land, Turkey, Russia, and Europe; and

the English are in one place. How can they be so many?" He looked around at his companions, who nodded assent to his triumphant argument. This was one of the most learned Hhahamim.

Of the relative position and distance of other countries they have no idea. They have no word for "country." They speak of the "city" of France, "city" of England, America, &c. Of grammar and the structure of language, they have no idea. And this is a very important matter; for all the false teachings of the Talmud are based upon Scripture texts, perverted and misinterpreted by errors in grammar. If a Jew had a knowledge of grammar, the absurdity of Talmudic interpretation would stare him in the face every moment.

The Hebrew-Spanish.

Mr. Dodd proceeds to make some remarks respecting the language generally spoken by the Jews of Salonica, which will be read with interest.

The language of the Jews in this place is essentially the Spanish, corrupted greatly, and mingled with Hebrew or Turkish. The structure of the sentences, order and connection of words, grammatical inflections of nouns and verbs, and the idionis, are all Spanish. But it is corrupted.

1. They have dropped a large portion of the Castilian vocabulary. They do not use, and would not understand, more than one tenth, perhaps not so large a proportion, of that language.

2. They make up the deficiency, or attempt to do so, in two ways. First, they use one word for many different ideas, thus preventing all precision and accuracy in the use of language. This is worst among the lower classes and the women, who have no other resource. Again, they use Turkish and Hebrew words. The latter are especially employed to express religious ideas, and the

Turkish those of common life; though many Hebrew words are also used for this purpose.

Very many words, from both these languages, are so incorporated into the Hebrew-Spanish as to form a fixed part of it. Those from the Turkish receive Spanish terminations and inflections; and if this were all, the language would be far less corrupt than it is. But the Hhahamim nearly all speak Hebrew, and are very fond of it, preferring it much to Spanish. All the higher classes speak bad Turkish, of which they are also fond; and they despise their own language. Hence there is a constant disposition among the Hhahamim and higher classes to interlard their whole conversation, as far as possible, with Hebrew and Turkish words, words that have not been adopted into the language, and form no part of it. A Hhaham said to me one day, "If a man speaks only Spanish, all say, He knows nothing; but if he uses many Hebrew and Turkish words, they say, What a learned man!" Thus this work of corruption is progressive. Each one adds what he can; and if it proceeds, it threatens to leave the people without any language which they can call their own.

3. In addition to all this, the language is much corrupted from the Spanish in the verbal inflections, and still more in the pronunciation.

And I will add, in conclusion, that notwithstanding these Turkish and Hebrew additions, the poverty of the language is great; and the free use that is made of Hebrew and Turkish for additional words, is partially justifiable. It is often very difficult for one well acquainted with the language, as used here, to express his ideas with any precision; and he is sometimes obliged, with them, to resort to another language.

Owing to this want of stability in the language, it follows that, though many books and tracts have been printed by the English brethren in Smyrna in Hebrew-Spanish, they are of comparatively little use here;

because it is with difficulty that they can be understood, the language in Smyrna being different.

London Society.

From the Jewish Intelligence.

SALONICA.

LETTER FROM MR. J. B. GOLDBERG.

In his letter of January 3d, Mr. Goldberg takes the following review of the

General Results of the Mission.

Taking a brief view of our field of labour at the close of another year, I think we have abundant cause for thankfulness. Notwithstanding the many and great obstacles, which stood, and in a great measure still stand in the way of missionary labour here, the prejudices, the ignorance, the moral debasement, the slavish fear of the people of their rabbies, the Gospel has been preached to many, and thousands have heard the message of peace. How many received the offer of salvation, and how many rejected it, is not ours to determine. The Gospel has been from the beginning, and must ever continue to the end of time, "the savour of life unto life, and the savour of death unto death." But while we cannot but mourn over the large portion which necessarily belong to the latter, we trust there are some who may be numbered amongst the former; who have found the pearl of great price, who know the Saviour, believe in him, and are prevented by circumstances only from confessing their belief in him openly.

Friendly Intercourse with Jews.

The friendly intercourse we have been permitted to establish with our Jewish brethren, gives us great hope, and encourages us to look for better times. We are on the best terms with all classes, rich and poor, ignorant as well as learned, even with the Chief Rabbi himself, whom we

have visited several times, and who always treats us with respect. Some of the Hhahamim, indeed, cannot but have a grudge against us, and endeavour secretly to counteract our labours; but as long as the people are not publicly prohibited from coming in contact with the missionaries, we have reason to thank God and take courage.

Extensive Circulation of the Word of God.

Highly important and gratifying is the wide and extensive circulation of the Word of Life. Since the commencement of the mission here, no less than *three thousand* volumes of Sacred Writ have been disposed of; and if to this be added what has been sold in the American dépôt here, the number will perhaps be doubled. Some of these have been carried by us, others by the Jews themselves, far into the country. This is, in my opinion, a matter of delightful contemplation, and not only calls aloud for songs of praise to Him who turns the hearts of men whithersoever he wills, but also encourages us to trust for a rich and plentiful harvest.

Increasing Study of the Scriptures.

The first fruits we are permitted to see of this branch of labour, is an increasing study of the Word of God. Many have applied themselves to it, and several ignorant people *have learned to read at the advanced age of forty or fifty*, that they might be able to use the Bible for themselves. "Before," say these, "when Bibles were not only scarce, but extremely dear, we were compelled to remain in darkness; but now that they are so cheap, and brought almost to our very doors, it excites and encourages us to learn to read."

A desire for useful knowledge is also beginning to spread among the people; particularly for grammatical knowledge. Laying hold of the opportunity, I formed a class of three young Hhahamim, whom I instruct in Hebrew Grammar. The study of Hebrew Grammar is essen-

tially necessary to the right understanding of the Bible, particularly for Jews, many of whose commentators sadly misrepresent the text. We hope, therefore, that this will be one of the means in the hand of Providence for throwing down the strongholds of Satan, and snapping asunder the chains of rabbinic despotism, under which they have laboured for centuries. But this is not our only desire. We long to impart also unto them that knowledge which passeth all understanding, the wisdom which comes down from above, and which is able to make them wise unto salvation; but we feel that though Paul may plant, and Apollos water, it is only God who gives the increase. He alone can keep the precious seed, cast into the ground, from being devoured by the fowls of the air. His grace only can keep the bruised reed from breaking, and the smoking flax from quenching. We need assistance from above, the blessing of the Most High on our feeble efforts. We would, therefore, earnestly beg your special prayers, and the prayers of those who love the Lord Jesus in sincerity and in truth, that God may pour out abundantly his Spirit upon this station, that he would take away the veil from the hearts of our brethren, open their eyes that they may see Jesus in all his redeeming love, and embrace Him as their true and only Saviour.

KÖNIGSBERG.

LETTER FROM REV. C. NOESGEN.

IN Mr. Noesgen's letter of Dec. 29th, we find the following statement respecting the

Increasing Desire after the Word of God.

In taking a retrospect of the year, the end of which is now near at hand, I deeply feel that I am not worthy of the mercy and grace and loving-kindness, which the Lord has shown to me in my missionary

labours. I entered on the new year with misgivings; but putting my trust in the Lord, I sought after the lost sheep of Israel, and met with so many opportunities, both at home and on journeys, of giving them the salt and bread of the Gospel, that I feel astonished on looking at the number of Holy Scriptures distributed in the course of the year. I found at the end of each quarter, that I had disposed of a greater number of Scriptures than in the preceding one; and not only is this again the case, with the present quarter, but the increase will be found to have been steadily going on during the last four years. Thus the circulation of Scriptures has been in

1846, Old Test.	64	New Test.	59
1847, " " "	124	" " "	97
1848, " " "	136	" " "	120

while in 1849 I have disposed of 368 Old, and 260 New Testaments. The number of other books circulated has increased in the same degree.

Knowing my own weakness, I rejoice with trembling, but must express my thanks and praises to the Lord for such a progress in the work of my hands; because it proves, I trust, that the work of the Holy Ghost is extending among Israel, although the fruit of the seed sown may not yet be ripe for being gathered into the Church of Christ. For must not such a continually increasing desire after the Word of the living God be considered a token and pledge, that the time of Israel's conversion will come also?

ROME.

EXTRACT OF CORRESPONDENCE.

WE have received from our correspondent in Rome, a letter dated January 18th, 1850, from which the following extracts are taken:—

Opinions of the Roman Jews on the Christianity of Northern and Southern Europe.

One day, when I was talking with

two Jews of the "Scuola del Tempio," it was remarked, amongst other things, that there was a great apparent difference between the Christians of Northern and of Southern Europe; but after all it only consisted in this, that those of Northern Europe worshipped a Jewish man, and those of Southern Europe a Jewish woman. That Jewish man, I said, came into the world as the sceptre was departing from Judah; he was the long expected "Shiloh," of the royal house of David, who, although he became a "Son of man" for our sakes, was yet the "Ancient of days," "Jehovah's Fellow," the world-redeeming Son of God. We were guilty of no idolatry in worshipping him; the time was coming when Israel should also worship him, and, in the words of their own prophet, "mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first-born."

Their Views regarding the "Great City" of the Apocalypse.

On another late occasion, I directed the attention of the same Jews to the seventeenth chapter of the Revelation, desiring to have their opinion regarding it; they were much interested in it, and said that the language had a strong resemblance to that of Daniel and Isaiah, and the object pointed to was too clearly portrayed to be misunderstood! Raschi, and other commentators of blessed memory in Israel, had directed their attention to the same subject, as a preparative to their final restoration. How long, said they, do you suppose it shall be, ere this vision receives its final accomplishment? I said, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding;" let them seek for this help, and God would unseal the book and make clear to them the interpretation of the vision, which evidently could not now be prolonged for many years to come; and which might be so near, that

there were children newly born that day, who very possibly should never "know to choose the evil and reject the good," ere the vision should be accomplished, and the jubilee of Zion's mightiest deliverance begun.

AMSTERDAM.

LETTER FROM THE REV. C. W. H. PAULI.

WE extract the following from Mr. Pauli's letter, dated Amsterdam, Feb. 8:—

The Talmud replaced by the Word of God.

Whether there is stirred up a hunger and thirst after the Word of God among the Jews in Holland, let the Jews themselves in their printed periodical declare; and before I give you their own words, just allow me to premise, that the synagogue at Rotterdam have lately chosen a new rabbi, Dr. Isaacson, a native of Germany, a man of great learning, and of no common gifts of elocution. Though not belonging to the bigoted Talmudists, yet he is not one of the modern deistical school. This choice of the Rotterdam synagogue gave a mortal offence to all the rabbies here and elsewhere, as well as to the whole of the orthodox Talmudical party throughout Holland, who publicly in their publications maintained, that it was wrong and sinful in the extreme to pass by the rabbinic candidates and so many learned rabbies in this country, who are waiting for some charge. Severe attacks were made upon the Rotterdam synagogue. At last a champion of this synagogue appeared to justify the choice they had made; and, amongst other interesting statements he makes, (which give us a deep insight into the present state of the Jews,) he says: "It is deeply painful that though we have good materials, yet our ground has brought forth but misformed and weak plants. Not that we look down with prejudice and contempt upon our young

theologians; no, we respect every merit, all erudition, every one who has reached any degree in this or that science: but the price which we put upon such learning, will rise and fall in proportion that such ability and science will prove to be of real use. Gladly do we respect our learned Talmudists, our clever Hebraists, but we cannot esteem them as theologians or pastors; because their fitness is but partial, (eenzydig,) and shall we, from a mere misconceived national feeling, having chosen a German, satisfy ourselves with those deficient subjects which our country affords? Or, according to the advice of the Netherland Jewish newspaper, wait some time for better subjects than you can offer us now? *Shall 4,000 souls, longing (smachtende) after the Word of God, as it ought to be preached, satisfy themselves with one of our partially and deficiently formed teachers, or be deprived for years longer of a worthy teacher?"*

We see the 4,000 Jews at Rotterdam reject the Talmud, and desire the Word of God!

Intelligence.

TUNIS.—Letters from Tunis, of the 18th ult., say the cholera is at this moment making great ravages in that city, particularly among the Jews; and the number of fatal cases from the 4th to the 18th of January was not less than from twenty to twenty-five a day. One cannot, therefore, sufficiently praise the generous measures adopted by the Bey to diminish the effects of this terrible malady. His Highness has established three hospitals for cholera patients, carefully divided according to their religion; and all the expense incurred is defrayed by him. Among the Jews as well as the other sufferers, the Bey has ordered to be distributed four hundred camel-loads of wheat, three hundred goat-skins filled with the finest oil, and 10,000 piastres. A

three days' collection made among the Catholic and Jewish merchants produced 18,000 piastres. All the prisoners for debt have been released.

VIENNA.—We are informed that the minister, Dr. Bach, has recently given another proof of his determination to carry out the Jewish Emancipation Act to the fullest extent. A Jew having bought a piece of ground at Grätz, for the purpose of building a hotel, and meeting with great opposition from the corporation, applied to the Minister of the Interior, who offered him a piece of ground belonging to government, with the remark: "The State is willing to give a good example to the corporation."

HERR SIEHROWSKY, a Jew, Secretary of the Northern Austrian Railway, has been made a citizen of Vienna, being the first Jew admitted to that privilege.

FRANKFORT.—Dr. Emden, a Jew, has been elected one of the Secretaries to the new Legislative Assembly, recently renewed here.

THE CHOLERA IN AFRICA.—A letter from Tunis of the 19th ult. states that the cholera, which had apparently subsided, had again made its appearance. Four or five cases had appeared amongst the Jews. In the little town of Bizerta the loss had been considerable. A French physician, who had been sent there by the Bey, was obliged to fly, the population declaring that he spread the disease by his breath and glance. The same was done at Tunis.


LITERARY NOTICE.

THE THEOLOGICAL AND LITERARY JOURNAL, edited by DAVID N. LORD, of this city, contains, besides other deeply interesting matter, articles relating to the Jews, which are attracting the favourable notice of some of the first theologians and scholars of all denominations in our

country. Mr. Lord writes particularly for the scholar. He exhibits, on every page, extensive research and thorough investigation, great common sense, and deep interest in his subject. Not a half page can be perused without the reader's becoming convinced, that a masterly hand wields the pen. The leading thoughts in his mind, in reference to the prophecies, are: There Jehovah has revealed his will and purposes; He has done it through the medium of human language; His intention was to be understood by His creatures. If men do not understand Him, the fault cannot be in the revelation, not in the capacity of man to understand Him, but in a misunderstanding of the language in which the revelation is given, arising from a misconception of the principles upon which it is constructed. The first step then is to define the principles of figurative language, and establish rules for our guidance in interpretation. These rules are put into the form of self-evident propositions; e. g., "No passage is figurative unless it have a figure in it." Then he proceeds to interpret the prophecies in accordance with these axioms. If his axioms be admitted, his interpretations must also be admitted, for they follow as certainly as any demonstration from the axioms of mathematics. Then the only question at issue is as to the truth of his axioms; but these being self-evident in their very nature, that question is settled the moment common sense is brought to bear upon the axioms. We propose, in the July number, to commence to follow Mr. Lord and simplify what he has written for the scholar, by various illus-

tration, so that those who do not pretend to scholarship may have, without effort, a practical understanding of the principles for interpreting the prophetic Scriptures.

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